

CONFIDENTIAL

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, CENTRAL PROVINCES AND BERAR.

Received up to 28th December, 1878.

POLITICAL.

The *Oudh Akhbār* of the 26th December, in an article communicated by a correspondent, says:—The question as to whether India or England should pay for the war has been very warmly discussed by the House of Commons. Indeed, the question is a very delicate and important one. Its decision will seriously affect the financial condition of India and the reputation of England for justice. The cost of the war for the present year has been estimated at £1,250,000. In the present state of her finances, it will be difficult for India to pay the whole of that amount, if she is called upon to do so. But England, which is the richest country in the world, can easily pay a thousand times of that amount. Leaving the different financial conditions of the two countries out of account, let us now consider which of the two countries is really responsible for the payment of the cost of the war. The decision of this question depends upon the two following questions:—

First.—Whether the war is Asiatic or European in its origin.

Circulation,
820 copies.

Secondly.—Whether India will obtain any benefit or not from the results of the war.

As regards the first question, every one will admit that the Government of India is not at all responsible for the war. Even supposing that the demands made by the Government of India at the Peshawar Conference and the occupation of Quetta led to the alienation of the Amír, his alienation was not such as would necessitate the despatch of an expedition against Kabul in the present year. The Eastern policy of the English Cabinet has really provoked the Kabul war. The Russian press, which is under a strict official control, has expressly declared that, when England concluded a defensive alliance with the Porte and guaranteed the protection of its Asiatic provinces against Russian invasion, Russia sent an army towards Afghanistan and began to intrigue with Shere Ali. We do not mean to condemn the Anglo-Turkish convention, but, on the contrary, we approve of it. We only contend that the Eastern policy of the Home Government is the real cause of an immediate outbreak of hostilities with Afghanistan. Thus, as far as the origin of the war is concerned, the whole cost should devolve upon the Imperial Exchequer. Now as regards the second question, i.e., whether India will obtain any benefit or not from the present war, it is obvious that India will derive an immense advantage from it. According to the best military authorities at home, our present north-west frontier is a haphazard, and not a scientific one. But the Government will now have an opportunity of rectifying it, and a rectification will tend to secure permanent peace on the frontier, and thus prevent a great deal of trouble and expense which frequent frontier disturbances would entail upon the Government. Here the question arises, whether a rectification of the frontier was not possible in a friendly manner. We do not hesitate to answer this question in the negative. The Amír being a savage barbarian, he would listen to no friendly advice but to the force of arms. Thus the present war will clearly be very beneficial to

India, and therefore she should also pay for it. In our humble opinion, India should pay three-fourths of the total cost, and England the remainder. Lord Cranbrook has emphatically declared that the finances of India are not in such a bad state that she should ask for aid from England, and that, even after deducting one crore and twenty-five lakhs of rupees, the estimated cost of the war for the current year, from the Indian revenues, there remains a balance of fifty lakhs. But we are afraid that the surplus of one crore and seventy-five lakhs, to which Lord Cranbrook refers, includes the proceeds of the license or famine tax. Therefore, the difficulty is how India will be able to pay her share of the war expenses. No wise man will ever recommend the levy of a new war tax. To our thinking, the best way will be that the Home Government should lend money to the Government of India to enable it to pay its share, which should be repaid by the latter by yearly instalments of ten or twelve lakhs each.

The same paper of the 27th December expresses its concurrence with the *Standard* in thinking that the Government of India should exact the following terms from

The terms which the Government of India should exact from Yakub Khan.

Yakub Khan, if he is to be placed on the throne of Kabul:—
Firstly, the rectification of the north-west frontier of India;
secondly, the establishment of British political officers in Afghanistan; *thirdly*, the complete exclusion of the Russians from Afghanistan.

The *Mir-at-Hind* of the 15th December, received on the 22nd idem, publishes a long article, communicated by one Muhammad Murad Ali of Ajmera, in refutation of the charge, brought against the Mussalmans of India by some Anglo-Indian papers, that they sympathize with the Amir of Kabul in the present war. The substance of the

The Mussalmans of India and the Kabul war.

Circulation,
 250 copies.

article is as follows:—There are two sects among the Muhammadans—namely, the Shias and the Sunnis—and there is in an implacable hatred between the two sects. Neither of the two sects sympathizes with the Amír of Kabul in the present war. The Shias hate him merely because he belongs to the opposite sect. He has also forfeited all claims to the sympathy of the members of his own sect. The present war is not a religious war, because a religious war is one which is undertaken from purely religious motives. The Amír has ungratefully picked a quarrel with the English Government, which bestowed both upon him and his father many favours, and is a great friend of Islam, at the instigation of Russia, the arch-enemy of Islam. He has therefore acted as a heretic and an unbeliever. And in regard to heretics, it has been observed by the Prophet that they are forlorn and will go to hell. During the late Russo-Turkish war the Russians desecrated hundreds of Muhammadan mosques, and not only killed thousands of Turks, but outraged their wives and daughters. In fact the real object of Russia was to subvert the Turkish Empire and to destroy the sanctuaries of Mecca and Medina, which are under the protection of the Sultan: and she would have accomplished her evil purpose but for the intervention of England. In these circumstances, can any Musalman sympathize with the Amír, who has entered into an alliance with Russia against England? His apathy during the late war induced the Shekh-ul-Islam of Constantinople to declare him an unbeliever. When the war was raging, the Sultan sent an ambassador to Kabul to ask for aid from the Amír in defending the Muhammadan places of worship at Mecca and Medina against the enemy. The Sultan told him that if he was unable to render any direct aid to the Porte, he should, at least, excite a rebellion in Central Asia against Russian rule. But he did not comply with the wishes of the Porte, and the Turkish envoy returned disappointed to Constantinople; while, on the contrary, the English people contri-

1900-1901
1902-1903

**Circulation,
275 copies.**

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to borrow in the event of an outbreak of famine. If the burden of the cost of the war is thrown upon the Indian Exchequer, the Government of India will be obliged to have recourse to a new war tax. But a new impost will be necessarily productive of great discontent among the people. The people have already expressed their dissatisfaction with the levy of the license tax. Petitions from several large cities were submitted to Parliament protesting against it, and the collection of the tax was even attended with riots. True, our Government is strong enough to disregard popular discontent. Many former kings used to oppress their subjects, and the latter patiently bore all tyranny and oppression. But, as the English Government is famous for its justice and generosity, we always consider it to be our duty to acquaint the Government with the real state of popular feeling. The whole native population is at present delighted with the intelligence of our victories in the war, but as soon as they learn that they will have to pay a new war tax, their pleasure will be changed into dissatisfaction. All classes of the community have more or less suffered from the late famine ; therefore, the imposition of a new burden is sure to press heavily upon them. The House of Commons cannot be too careful in deciding the question of the cost of the war.

The *Urdu Akhbar* (published in Marathi at Akola) of the 21st December, received on the 26th December, published the same subject. The *idem*, in its editorial columns, publishes a long article, extending over six columns, on the question of the payment of the cost of the war. The article, however, though published in the editorial columns, is evidently not an editorial, but a republication from the *Indu Prakash* (Bombay) of the 16th December, which was noticed at some length by the Reporter on the Native Press of Bombay in his weekly report on native papers for the week ending the 21st December, 1878, at page 8.

Circulation,
150 copies.

The *Safir-i-Hind* of the 21st December publishes an Urdu translation of the Amír's reply to the ultimatum, and remarks:—It is beyond doubt that the tone of the Amír's letter is somewhat impertinent and objectionable. However, he expresses his willingness to receive a British Mission. The best thing that we can now do is to put a stop to the war, to conclude a treaty with the Amír, and to content ourselves with establishing our political officers at some of the chief towns of Afghanistan. We concur with Lord Lawrence in thinking that we should do our best to maintain friendly relations with the Afghans, so that these people of Afghanistan, which is the gate of India, may be considered to be its porters. His Lordship's opinions are based on a long Indian experience, and are therefore entitled to great weight.

Circulation,
200 copies.

The *Aligarh Institute Gazette* of the 21st December publishes the Amír's reply to the ultimatum, and remarks:—Although the letter is dated the 19th November, it was very probably written after the British troops had entered the territories of the Amír. We have already discussed the alleged grievances of the Amír of Kabul in a late issue, and proved that they are all unfounded (*vide* the *Selections* for the week ending the 21st December, 1878, page 1045). In the present letter he chiefly complains of two things, *viz.*, the interference of the Government of India on behalf of Yakub Khan, and the pressure brought to bear upon him by the Government regarding the reception of a British Mission. But at the time of writing the letter he ought to have reflected on his own conduct. It was apprehended that he would kill Yakub Khan in prison. We are even disposed to believe that it was simply owing to the threats of the Government that Yakub Khan's life was preserved. It was an act of pure humanity on the part of the Government to tell the Amír that his friendship with it would be at an end if he killed his son. As regards his second com-

Circulation,
254 copies.

plaint, it should be observed that the Government of India did not insist upon his receiving a British Mission, until he began to intrigue with Russia. His objections to the establishment of British political officers into his territories, groundless as they were, were hitherto accepted by the Government. But, when he admitted and welcomed a Russian envoy into his capital, there was no reason why the Government should not have tried to force a British Mission on him. He has neither apologised nor expressed his willingness to comply with the wishes of the Government. Therefore, there appears to be no reason why the Government should stop the further advance of its troops.

Circulation,
1,050 copies.

The quarrel between the Conservative and Liberal parties regarding the Kabul war.

The *Akhbār-i-Am* of the 25th December, after quoting an extract from some English paper in which Lord Cranbrook is represented as laying the whole blame of the alienation of the Amīr of Kabul upon Lord

Northbrook, remarks :—It appears from the above extract that Lord Cranbrook is a very just and impartial man. But, to our thinking, he is not equally wise. What is done is done. It is quite useless to unbury the dead. When a house is on fire, we should at once try to extinguish the fire, and not waste our time in asking such useless questions as these—Who has set fire to the house? why has he set fire to it? &c.

Circulation,
260 copies.

The *Vakil-i-Hindūstān* of the 21st December, referring to the Kabul war, says that the natives should raise subscriptions for the relief of the native soldiers wounded in the war. It is true that the wounded receive every kind of help at the hands of the Government, and are not in want of private relief. However, an exhibition of our sympathy with them will not be in vain. In the first place, it will make them forget the pain of their wounds, as it were; and secondly, it will be considered by the Government as a fresh proof of our loyalty.

Relief to the wounded native soldiers.

The *Benar Samachar* of the 22nd December notices with regret the death of Her Royal Highness Alice Maud Mary, Duchess of Saxony, and daughter of Her Majesty, and remarks that Her Royal Highness took a leading part in collecting subscriptions for the widows and orphans of those men who were lately drowned in the Thames by the sinking of a steamer.

The death of Her Royal Highness Alice Maud Mary, daughter of Her Majesty.

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Circulation,
250 copies.

NATIVE STATES.

A correspondent of the *Koh-i-Nur* of the 21st December,

The prevalence of slave-trade in the Kalu State, Panjab.

writing from Kalu in the Kangra district (Panjab), complains that slave-trade even now prevails in that State.

Women are publicly sold and bought. There is even an office for the registry of the deeds of sale. It is surprising that the matter has so long escaped the notice of Government officers.

Circulation,
540 copies.

GENERAL ADMINISTRATION.

The *Oudh Akhbar* of the 28th December says that many

The honorary magistrates of Oudh.

taluqdars of Oudh are also honorary magistrates. They are entrusted with

limited civil and criminal powers to be exercised within the limits of their respective estates. The institution of honorary benches is beneficial both to the taluqdars themselves and the Government; inasmuch as they are induced to make themselves acquainted with law, and their tenants are saved the trouble and expense of resorting to the regular courts for the decision of their suits, and the regular courts are relieved of a part of their work. But it is to be regretted that honorary magistrates generally do not take a deep interest in the study of law. They should carefully study law books and also read the decisions of Judges. They should have experienced and honest *sarishtadars* and *muharrirs*. The Government should fix an examination for honorary magistrates, and each of them should be also required to attend some court.

Circulation,
820 copies.

for a fixed period of time to acquire a practical training. Some honorary magistrates—as for instance Raja Shamsheer Bahadur, Raja Jang Bahadur, Sayyid Muhammad Ashraf, and Raja Chhutpal Singh—satisfactorily discharge their duties, as appears from the annual report of the Judicial Commissioner of Oudh for the last year.

EDUCATION.

Circulation,
44 copies.

The *Arya Mitra* of the 20th December, received on the 22nd idem, in regard to the question of prohibiting married students from competing for the Entrance examination, remarks that the object of the

The prohibition of married students from admission to the Entrance examination of the Calcutta University.

Calcutta University obviously is to put a stop to early marriages in India. We heartily sympathize with the noble object of the University. Early marriage is a very evil institution. But the scheme proposed by the University for its stoppage is not only quite inadequate to remedy the evil, but is calculated to discourage the spread of education among the natives, especially in the upper provinces. A very small proportion of our boys compete for the Entrance examination; it is, therefore, vain to hope that the proposed restriction will put a stop to early marriages. The scheme is also objectionable in several other ways. It will have the effect of punishing children for the fault of their parents, which is unjust. A large number of children who are married, but who are anxious to obtain education, would be doomed to ignorance. Besides this, it should be also observed that the climate of India is hotter than that of Europe, and therefore the children in India attain to youth at an earlier age than in Europe. If our youths were not married, their conduct would soon become immoral and profligate and bring dishonour upon their parents. Every country has its own customs and manners. We cannot imitate the conduct of Englishmen in all matters. Englishmen are appointed Governors and Commissioners of provinces, but no native can ever aspire to such high

offices. The Government would trust a European beggar more than a native banker. All the natives who were employed in the telegraph and post offices on the frontier have been dismissed, and Europeans have been appointed in their places. In short, we hope that the University will pity the poor natives and not shut its door against married men.

A correspondent of the *Arya Darpan* for December says that all wise men agree as to the impropriety of teaching books which treat of love matters to children. But a vernacular book, entitled the "Shakuntala," written in Hindi and Urdu, which is a love tale, has been fixed as a text-book for the students of the 5th and 6th classes in Government schools. The writer himself is a schoolmaster, and feels great shame at the time of teaching it to the students. The Inspector-General of Education for the North-Western Provinces and Oudh should remove it from the list of text-books, and substitute some other book in its place, as for instance the "Bama-Manoranjan," &c.

Circulation,
138 copies.

The *Kashi Patrika* of the 15th December, received on the 23rd idem, regrets to state that Babu Mathura Prasad Misra, the headmaster of the Benares collegiate school, will retire from the public service from the 1st January, 1879. He was a teacher in the school for more than 32 years, and performed his duties with great industry, steadiness, and honesty. The retirement of such an able and experienced headmaster will be a very heavy loss to the school.

Circulation,
450 copies.

RAILWAY AND POST-OFFICE.

The *Mirat-ul-Hind*, Lucknow, of the 15th December, received on the 22nd idem, expresses its gratitude to the Oudh and Rohilkhand Railway Company for the special arrangements which the Company has made for the convenience of native

Circulation,
350 copies.

The need of waiting-rooms for respectable natives at the chief railway stations on the Oudh and Rohilkhand line.

female passengers, viz., the providing of reserved accommodation for women in railway carriages, the construction of waiting-rooms for them at railway stations, the appointment of female ticket collectors, and free permission to *dulies* to go to the platforms at the railway stations, and urges the need of constructing separate waiting-rooms for native gentlemen and ladies. The construction of such rooms will be a great boon to the native nobility and gentry.

Circulation,
275 copies.

The *Kavivaahan Sudha* of the 23rd December, in a communicated article, complains that notices relating to postal matters, published by the Postmaster-General of the North-Western Provinces for the information of the public, are generally very badly translated into the vernacular, and are therefore not clearly intelligible to the reader. The cause of this appears to be that there is no translator attached to the office of the Postmaster-General, and that consequently the translation work is done by some subordinate clerk in the office.

LOCAL AND MISCELLANEOUS:

Circulation,
820 copies.

The *Oudh Akhbar* of the 23rd December says that marriages between old men and young girls ten or twelve years old are frequent among the natives, especially in villages. Parents marry their young daughters to old men on receiving a small sum of money from the latter. Such marriages are very unfortunate, and full of misery and trouble to the girls, because they become widows at an early age. The Government should interfere and put a stop to this evil custom.

The *Berar Mitra* (Ellichpur) of the 24th December, on the authority of a correspondent, complains that, as the houses in the village of Shendurjane (Berar) are covered with thatched roofs, fire frequently

The need of substituting tiled roofs in the place of thatched ones in the village of Shendurjane (Berar.)

breaks out in them, and that scores of houses are burnt on almost every occasion. To prevent these frequent conflagrations, the Government should order the substitution of tiled roofs in the place of thatched ones. There is a rivulet near the village, but the stream is split up into a number of shallow streams, so that the water cannot be utilized by the inhabitants for drinking or other purposes. The Government should adopt some measure to render the water fit for use.

The *Urdu Akhbār* (Delhi) of the 24th December publishes an account of the feast given by Colonel Davies, C.S.I., Commissioner of Delhi, who has recently been transferred to Jalandhar, to the native nobility and gentry of Delhi on the 19th December, in honour of his departure to Jalandhar, and bestows high encomiums upon him.

Circulation,
60 copies,

The *Mihir Darakhshān** of the 21st December, in the course of an article advertising a small polemical pamphlet, entitled the "Tanzihul Kāmilīn," which has been published by Abul Mansūr in refutation of the pamphlet entitled the "Tambih-ul-Ghāfilīn" (i. e., a warning to the forlorn) by a native missionary, which was an attack on the Muhammadan religion, praises Abul Mansūr for his polemical ability, and remarks that he alone replies to the Christian missionaries. He published, says the writer, a book entitled the "Daulat-i-Farūqī," and offered a reward of Rs. 10,000 to any missionary who would give a reply to it. But no missionary, Native or European, could reply to it. The Mussalmans are charged by the missionaries with propagating their religion by the sword, but the charge recoils upon the missionaries themselves. They did not think of propagating

Circulation,
200 copies.

*The *Mihir Darakhshan* is published at Delhi by one Nusrat Ali and his father Abul Mansūr, in the Muhammadan interest, in opposition to the *Nar-i-Afshan*, which is published by the Ludhiana Mission.

the Christian religion among the natives before the establishment of British rule in India. The *Nur-i-Afshan* of the 19th December says that one of advantages which will be derived from the subjection of Afghanistan to British rule will be that the missionaries will be able to freely preach the Gospel in that country. This is nothing but propagating their religion by the sword. Otherwise, why did they not up to this time go to Afghanistan to preach the Gospel, if they could propagate their religion without force? It is to be regretted that they should defame the English Government (which practises a policy of perfect toleration in religious matters) by ascribing such views as these to it.

The *Berar Mitra* (published in Marathi at Ellichpur) of the 24th December bitterly complains that the Christian missionaries in India have published hundreds of books, in which the Hindu religion is attacked and the Hindu gods are abused, which aggrieves the hearts of the whole Hindu population. The missionaries have lately published a book entitled the "Pardarth Vigyan" in vernacular, in which they have attacked the Hindu Shastras and Purans by criticising the astronomical and geographical facts narrated in them. The editor asks the missionaries to refer to such works as these—namely, "Sidhant Shiromani," "Súrya Sidhant," "Arya Sidhant," &c., to know the real state of the Hindu astronomy, and not to the Purans, which were written by the author only with the object of creating love of God in the mind of the reader, and in which astronomical facts were modified by him to suit his purposes.

A small pamphlet on Russian polity has been published

A pamphlet on Russian polity by Pandit Lachmi Náráyan, pleader of the Judicial Commissioner's Court, Lucknow.

and circulated at his own expense by Pandit Lachmi Náráyan, a pleader of the Judicial Commissioner's Court, Lucknow. The object of the author is to bring home to the people the tyranny and oppression

which prevail under Russian rule, and to impress upon them the benefits of British rule. The pamphlet has been noticed and briefly reviewed by several vernacular newspapers, viz., the *Oudh Akhbár*, the *Mirat-ul-Hind*, the *Panjábi Akhbár*, &c. The *Mirat-ul-Hind* also suggests that the pamphlet should be translated into Persian and Pushto and circulated in Afghanistan.

(1074)

LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1. <i>Waqar-i-Hind</i>	Benares	Hindi	Weekly	Faqir Muhammad, Dec. 19th & 23rd	1878	1878	300
2. <i>Waqar-i-Hind</i>	Benares	Hindi	Weekly	Khawaja Usaf Ali,	21st	24th	185
3. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	Kamta Prasad	"	"	185
4. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	Mokand Ram	25th	26th	185
5. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	Sayyid Fakhr-ud-din.	22nd	27th	185
6. <i>Waqar-i-Hind</i>	Benares	Hindi	Bi-weekly	Honourable Sayyid Ahmad Khan, Bahadur, C. S. I.	21st & 24th	23rd & 26th, respectively.	185
7. <i>Waqar-i-Hind</i>	Benares	Hindi	Weekly	Chandan Lal	21st	26th	185
8. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	"	20th	24th	185
9. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	Fateh Muhammad, Bakhtawar Singh.	19th	22nd	185
10. <i>Waqar-i-Hind</i>	Benares	Hindi	Monthly	Babu Bhut Nath	For the month of December.	22nd	185
11. <i>Waqar-i-Hind</i>	Benares	Hindi	Weekly	Mirza Khan	Decr. 20th	25th	185
12. <i>Waqar-i-Hind</i>	Benares	Hindi	Tri-monthly	Bishwa Nath Bhut,	21st	22nd	185
13. <i>Waqar-i-Hind</i>	Benares	Hindi	Weekly	Ekknath Sakhs Ram,	19th	27th	185
14. <i>Waqar-i-Hind</i>	Benares	Hindi	Ditto	"	24th	"	185

No.	Title	Place	Language	Frequency	Editor	Price	Remarks
1	Khando Rao Bahadur	...	Hindi-Urdu	Ditto	...	...	...
2	Hindi-Urdu	Ditto	...	...	...
3	Hindi-Urdu	Ditto	...	...	...
4	Hindi-Urdu	Ditto	...	...	...
5	Hindi-Urdu	Ditto	...	...	...
6	Hindi-Urdu	Ditto	...	...	...
7	Hindi-Urdu	Ditto	...	...	...
8	Hindi-Urdu	Ditto	...	...	...
9	Hindi-Urdu	Ditto	...	...	...
10	Hindi-Urdu	Ditto	...	...	...
11	Hindi-Urdu	Ditto	...	...	...
12	Hindi-Urdu	Ditto	...	...	...
13	Hindi-Urdu	Ditto	...	...	...
14	Hindi-Urdu	Ditto	...	...	...
15	Hindi-Urdu	Ditto	...	...	...
16	Hindi-Urdu	Ditto	...	...	...
17	Hindi-Urdu	Ditto	...	...	...
18	Hindi-Urdu	Ditto	...	...	...
19	Hindi-Urdu	Ditto	...	...	...
20	Hindi-Urdu	Ditto	...	...	...
21	Hindi-Urdu	Ditto	...	...	...
22	Hindi-Urdu	Ditto	...	...	...
23	Hindi-Urdu	Ditto	...	...	...
24	Hindi-Urdu	Ditto	...	...	...
25	Hindi-Urdu	Ditto	...	...	...
26	Hindi-Urdu	Ditto	...	...	...
27	Hindi-Urdu	Ditto	...	...	...
28	Hindi-Urdu	Ditto	...	...	...
29	Hindi-Urdu	Ditto	...	...	...
30	Hindi-Urdu	Ditto	...	...	...
31	Hindi-Urdu	Ditto	...	...	...
32	Hindi-Urdu	Ditto	...	...	...
33	Hindi-Urdu	Ditto	...	...	...
34	Hindi-Urdu	Ditto	...	...	...
35	Hindi-Urdu	Ditto	...	...	...

[illegible]

No.	NAME.	LOCALITY.	LANGUAGE.	PERIODICITY.	EDITOR.	DATE OF ISSUE.	DATE OF RECEIPT.	CIRCULATION.
1	Sadiq-ul-Ahmad	Bhawalpur	Ditto	Ditto	Lal Singh	23rd	27th	100
2	Sadiq-ul-Ahmad	Amritsar	Ditto	Ditto	Murari Lal	21st	24th	200
3	Sadiq-ul-Ahmad	Delhi	Hindi-Urdu	Tri-monthly	...	20th	23rd	300
4	Sadiq-ul-Ahmad	Lahore	Arabic	Monthly	Haider Ali	15th	17th	100
5	Sadiq-ul-Ahmad	Cawnpore	Urdu	Weekly	Kamta Prasad	24th	26th	200
6	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	Sayyid Hasan	"	"	140
7	Sadiq-ul-Ahmad	Delhi	Ditto	Ditto	Kishan Chand	"	"	100
8	Sadiq-ul-Ahmad	Meerut	Marathi	Ditto	Ditto	31st	28th	150
9	Sadiq-ul-Ahmad	Meerut	Urdu	Ditto	Babu Isahan Chand	"	"	100
10	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	dar.	"	"	200
11	Sadiq-ul-Ahmad	Dhar	Marathi	Ditto	Ram Chand Balvant	23rd	27th	300
12	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
13	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
14	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
15	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
16	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
17	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
18	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
19	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
20	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
21	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
22	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
23	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
24	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
25	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
26	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
27	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
28	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
29	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
30	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
31	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
32	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
33	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
34	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
35	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
36	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
37	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
38	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
39	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
40	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
41	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
42	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
43	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
44	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
45	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
46	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
47	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
48	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
49	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
50	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
51	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
52	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
53	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
54	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
55	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
56	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
57	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
58	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
59	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
60	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
61	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
62	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
63	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
64	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
65	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
66	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
67	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
68	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
69	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
70	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
71	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
72	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
73	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
74	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
75	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
76	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
77	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
78	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
79	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
80	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
81	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
82	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
83	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
84	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
85	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
86	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
87	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
88	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
89	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
90	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
91	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
92	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
93	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
94	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
95	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
96	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
97	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
98	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto	...	...	...	...
99	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto
100	Sadiq-ul-Ahmad	Meerut	Ditto	Ditto

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